
THE P R E F A C E.

Friendly Reader,

I Would have thee, for thy Soul's eternal Welfare, to consider that the Almighty God did form his Creation, (part whereof thou art) for a Purpose of his own Glory, and that we should glorify and serve him in Body, Soul and Spirit, and that too all the Days of our Pilgrimage here on Earth.

Now it hath pleased God, in tender Mercy, to lay me under a Consideration of his great Goodness, Long Forbearance, and Loving Kindness, through the Son of his Love to the Children of Men, I being one concerned, having a Soul as well as the rest of Mankind, to take Care of, which put me upon a diligent Search for the true Nurture of the Soul, that I might receive substantial Food, to nourish my Soul up unto everlasting Life, whereof the great Provider for all that truly hunger hath in Measure made me a Partaker, (to his Praise be it spoken,) the Taste and Enjoyment of which have so overcome my Soul, that I have desired the Lord would be pleased to bring all poor Prodigals on the Surface of the Earth to feed at

The P R E F A C E.

his own Table, and be Partakers of his Heavenly Food among his Children and People; and my earnest Desire is, that thou and all Mankind may come to be lead and governed by the Spirit of the Living God in your own Souls, which will bring you into an Acquaintance with the Communion of Saints, the Bread of Life that comes down from Heaven, and the Wine of the Kingdom of God.

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Life of JOHN JEFFRYS.

I WAS born of religious Parents, whose tender Care was to educate me, according to the best of their Understanding, in their Way, which was of the Church of *England*.

About the Year 1694, I was Soul-sick for want of a Saviour, and did expect some Balm on the Mountains that I frequented, (*i. e.*) from our Teachers; but to my great Grief I could find no Balm in their *Gilead*, I could find no Physician there, which brought me very low, even to the Borders of the Pit of Despair, which is hard to express in Words; yet a merciful God did not cease to strive with me, and to pursue me in great Love to the Wounded, whom he was willing to bind up, and in his own Time to heal the Breach. While I was in this uneasy Condition, a Desire was raised in my Mind

Mind to joyn my self to a Society of the said People who were wont to meet once a Week for the Reformation of Manners and edifying each other. I was with them about two Years, during which Time many were the Strivings of Truth in my Bosom, to draw my poor Soul to the Fold of Rest, where the Lambs of Christ lie down to rest as at Noon Day. In which Time the Love of the Father was such, that he gave me to see the Barrenness of the Pasture whereon I fed, and the muddy foul Water which in their Cisterns was, that could minister no Comfort to my hungry, thirsty Soul.

Now, in our Room we usually read the Scriptures of the New Testament with Notes, called Dr. *Hammond's* Paraphrase. When a Text was read, we had the Liberty of having the Notes read also, and of discoursing thereon.

It happen'd once, in reading the last Verse of the 5th of *Matthew*, (wherein are these Words, *Be ye therefore perfect, even as your Father which is in Heaven is perfect*) that I requested the Note to be read, knowing they allowed not Perfection in this Life thro' any Power received. The Doctor's Paraphrase, as I thought, did not answer the Scope of the Text. So I said, With the Doctor's Leave, he is beside the Text, for our Saviour would not command Impossibilities. This occasioned much Discourse, for they

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they were all as one Man against the Truth, and I alas ! but a poor, weak Contender for it: However, though I was but one to the whole, I was satisfied Truth was on my Side, and gave no Ground 'till I gain'd the Point.

I told them, that through the Spirit or Grace of God (according to the 10th of the 39 Articles of the Church) we may do Works pleasant and acceptable to him, and that he is not pleased with Imperfection.

They told me, they could not see what I would be at, and said it was the *Quakers* Tenet. I said, it matter'd not whose it was, it was a true Tenet.

There was much Debate *pro* and *con*, then there came to my Mind a short Collect, which is in the Common-Prayer-Book, and runs thus,

Almighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid; cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, through Christ our Lord. Amen.

What do ye think of this Collect said I?

There was one *William Wills* among us, who was the first that said any thing in favour

your of what I contended for ; and it was thus,

Indeed I must say, Mr. Jeffrys (so we called one another) is in the right, for if we cannot receive what we pray for, what availeth our Prayer ?

I was well pleased even with that little, which strengthened what I knew was the Truth ; and so that ended.

It was common with us to bring Swearers to Punishment, either in Person or Purse. But in all my Time with them I was preserved from swearing against Swearers, being persuaded against it, even before I had joined with the Society : However, Notice was taken that I did not busy my self in that Affair, and they asked why I was not zealous on that Account.

My Answer was, that the Law of the Land was against Swearing, and I did not count it safe to transgress to punish a Transgressor.

Their Reply to me was, Theirs is profane, but ours lawful.

Among some, (said I) but it oppugns the Command of Christ.

Then they urged, that an Oath was lawful from Heb. 6. 16. *An Oath for Confirmation is to them an End of all Strife.*

To them it was, (said I) but what them ? It was to the Jews under the Law, not to Christians

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Christians under the Gospel. I was troubled no more on this Point.

At another Time there was a very gay Man, one *Wilkes*, an Actor of the Play-house, about getting Admittance to be a Member of our Society : He was introduced by one *Poultney*, a Priest, who gave him a good Word, and said that he was a constant Communicant and frequenter of the Services of the Church ; upon which all the rest gave their Approbation, (except me) and were for admitting him.

Then being burdened in my Mind, I spoke thus ; Do you intend to receive this Man into our Society ?

Yes, (said they) Mr. *Poultney* gives him a very good Word, and we may depend on what he says.

I objected, that he was not qualified for a Member of our Society ; and, said I, Mr. *Poultney* is but a Man ; we are to judge of our Members rather than Mr. *Poultney*.

There was much said for his Admittance by the rest, none but I withstanding ; so we broke up, and I went home heavy laden in Spirit, and resolved, if he were admitted, that I would decline going any more among them.

At the next Time of Meeting I went to the Room, and the Affair of *Wilkes* came on again, the rest continuing in the same Mind,

Now, said I, as you are for admitting *Wilkes*, I must inform you, that I have lost some of my natural Rest on his Account.

I must also let you know, we are to *work* out our Salvation with Fear and Trembling, and not to *play* it out. *Wilkes* is an Actor in the Play-house, and in his Actings, he must act the Part that falls to his Lot, it may be of a swearing, drunken, wicked Man, and he must imitate him in swearing, lying, or in whatsoever else falls to his Part, or else he is no true Actor; so I entreat you to consider whether such an one is qualified for a Member in a Christian Society.

Moreover, we read of one who desired that the Lord would be pleased to *turn away his Eyes from beholding Vanity*, Ps. 119. 37. but here you are for admitting one among us that is in the practice Part (or at least an Imitator) of Sin and Vanity. We want Helps, not hurtful Members; therefore, if he be admitted, I desire you may excuse me from attending any more. What I said, occasioned a Pause, and at length the before-mentioned *Wills* spake to this Effect.

We had best consider what we are doing; this Mr. *Wilkes* is familiar with such People as we inform against for swearing, and it may be a Snare to us to admit him. Those that are informed against know not their Accusers, and who knows but his End, in desiring to be admitted a Member, is to disco-

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ver the Informers. Upon this we presently became all of one Mind, and *Wilkes* was rejected; so I went home easie as to that Point.

By this Time, my Understanding was a little more opened, and my Senses somewhat awakened. On First Days in the Morning I would go to the publick Worship, and in the Afternoon drop into the *Quakers* Meeting, where I always found their Doctrine driving home to the Mark, which gain'd much upon my Understanding, and begat a Love in me to go to the Meeting, but still in the Afternoon. It happened once, that I went to a Meeting in *Sycomore-Alley*, where *James Dickinson*, a Friend from the North of *England*, was delivering his Testimony, whom I knew not, being a Stranger; however, I took great Notice, both of what he said, and of his Countenance and Features, and it pleas'd Providence to shew me the Bent and Tendency of his Doctrine. His Discourse was concerning *Nebuchadnezzar's* Dream of the Image, whose Head was of fine Gold, his Breast and Arms of Silver, his Belly and his Thighs of Brass, his Legs of Iron, his Feet part of Iron and part of Clay. He also spake of the Stone cut out without Hands, which smote the Image upon his Feet that were of Iron and Clay, and brake them to Pieces. Then was the Iron, the Clay, the Brass, the Silver, and the Gold, broken to

Pieces together, and became like the Chaff of the Summer-threshing-floors, and the Wind carried them away, that no Place was found for them; and the Stone that smote the Image became a great Mountain, and filled the whole Earth. Dan. ii. 32, 33, 34, 35. I went home satisfied in my self, that the Gold, the Silver, the Brass, the Iron and Clay must all give way to the Stone, and the Stone be the great Mountain to fill the Earth, which to me appeared to be the Hearts of the Children of Men; and I was very thankful to the Lord for this Favour through his Servant. This was the first Testimony that deeply affected me in Friends Meetings, yet still I remained in the old Path, though convinced in my Judgment, and had a Love to Truth and Friends.

Some Time after this, it pleased the Lord of the Harvest to send his Servant *Thomas Upsher*, to visit his Seed in this Nation, and according to my wonted Manner I went to the Meeting, where I heard him in his Testimony speak so close to my Condition, that I consulted no longer, but gave up and went to the publick Worship no more. But oh! how low was I bowed down in great Humility and Brokenness of Spirit before the Lord, and also in Thankfulness to him for his merciful Visitation to me in that Meeting! I hope I shall never forget the Day of my Espousals. Praises be ascribed to him,
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whose merciful Eye seeing me in the open Field, polluted, he did cast a Skirt of Love over me, saying, Live: At which Time I was a Representative of our Society, in a Place where the Representatives of the other Societies (being ten in all) used to meet once a Week, whose Steward I was, and had my Charge to deliver up, which I did when the Time of my Stewardship was ended, and so took my Leave of them.

I had then our own Branch, whereof I was a Member, to take Leave of also; and (seeing I could remain no longer among them) I went to the Place of our Assembling in great Love, at the Time appointed for Meeting; and as it was our Way to collect every Week, distributing what we thought needful, and to subscribe for the Payment of our Rent, I took with me my Collection and Subscription, in order to take my Leave and to bid them farewell.

And sitting down, I waited 'till a competent Number came in, then I got up and went to the Desk where we laid down our Collections; saying, Here is my Collection and my Subscription also.

Then said one of the Members, The Rent is not yet due. I replied; It will soon; and as I cannot come any more as a Member to the Room, I shall not be here when it is due.

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Why,

Why, said they, do you find fault with any of the Members?

No, said I, but I shall not frequent the publick Worship any more.

To which they replied, We are sorry for that. What is your Reason?

That will take up more Time than you can spare now, said I, but if you are so pleased to send a couple of your Members to enquire of me, I will resolve them according to my Capacity. So I departed, bidding them farewell.

After some Time they sent to me two of their Members, viz. *William Topham*, and *William Hill*.

William Topham began to charge me, instead of asking my Reasons, saying, You have turned your Back on the two main Pillars on which your Salvation depends.

I hope not, said I.

Yes, said he, for you turn your Back on the Sacraments, Baptism and the Communion.

No, said I, of the spiritual Part of both I hope to be made a Partaker. For in the Catechism it is said, there are two Parts, *the outward visible Sign, and the inward spiritual Grace*, the latter whereof I hope to enjoy.

The Water we soon got over, but the Bread and Wine he struggled hard for.

The Water is a Shadow, said I, and so is the Bread, and the Wine.

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But he said not.

No, said I; Is it then the Substance, *William*?

He said not.

What, *William*, neither Shadow nor Substance, then surely good for nothing, said I. *William Hill*, I appeal for Judgment?

When *Topham*, in his Zeal, had overshoot himself, he grew angry, by which the Discourse was marred, and he went away.

After this they sent to me one *Sarrels*, a Priest, (or Clergyman so called) who was a *Hebrew, Greek and Latin* Scholar, with the before mentioned *Wills*, who came in as I was sitting at Work, bowed down in Spirit, and very low, and spake to me thus;

Sir, I understand you did belong to a Society of our Community, and we are come to know your Reason for declining it?

I have, said I, a Part belonging to me, which I need not define to you, who are a Scholar, (not speaking in the plain Language, but as I used to do) which Part I find it an incumbent Duty to take Care of; for it will be in eternal Bliss or Misery, according as I pass my sojourning here.

And could you not, said he, take Care of that Part when you were among us?

No, said I, I could not, as appeared to be required of me?

Then he went to the Ordinances, and tumbled my Bible-Leaves backwards and forwards

forwards, looking for the Text where the Eunuch said to *Philip*, *Here is Water*, but he could not find it.

I knew what he sought for, but said nothing for a While. At length, said I, I know what you want, and am thoroughly satisfied as to that Point. I have read it often.

But he told me he would give me a Syllogism for it.

I answered, that I did not know what that was, but told him I would ask him a Question, which was, From whence he had his Commission to preach?

To which he replied, that he had it from him, that had it from him, that had it from him; (so running into a Genealogy.) I said, I suppose you are tracing to *Levi*?

Yes, said he.

Then, said I, you are not a Gospel-Minister, for Christ is the High-Priest of the Christian Profession, and he commissions his to preach the Gospel of Peace, and sends them forth. Now Christ sprang, according to the Flesh, of the Tribe of *Judah*, so you are of a wrong Tribe, therefore no Gospel-Minister.

He then said, you make me angry.

Ah! don't say so, said I, for Christ was never angry, but had Compassion on Sinners, and came to seek and to save lost Man; and should not his Ministers be like him in Degree, and not say a poor Worm doth make

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me angry? I uttered these things in such a tender, bowed Frame of Spirit, that *Wills* said, You speak as if you were in Heaven already.

If our Conversation, said I, be not in Heaven, and our Minds set on Things that are above, while here, we shall never enter *thereinto*. Then I took my Leave.

I was in hopes, from this Time, to be at quiet with them, for I found that Silence and Stillness were a Safety to me in those infant Days. I was frequent in reading the Scriptures, often in Retirement, and kept close to Meetings, longing for the Meeting-Day. I loved to be alone; and, if I had *C*asion to go out, was afraid of speaking to any Body, lest I should say any thing that might be a Trouble to me. Then did the Cross appear, and I saw that I must forsake all my old Companions, and Acquaintance, and keep alone rather than disturb my Peace, for which Reason I staid within as much as my Business would permit.

However, the Representatives of the Societies sent to me, and desired me to come to them in their Room. My Answer was, that I would, if I found Freedom. Then I sat down a little Time in Silence, and feeling a Love to spring in me towards them, I went to them in that Love, and they bade me welcome.

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The Steward then began to ask my Reasons for leaving the Society; I made one Request to them, which was, that none should ask me any Questions save the Steward, and if any did, not to take it ill if I made no Reply. But, said I, if a Question shall arise in any one's Mind, I desire he may inform the Steward, and, if I can, I will answer him. They said this was reasonable.

Then, in Answer to their Question, I told them, I had several Reasons for leaving them; particularly, The Crookedness in the Doctrine of the Church, The Pride and Height of the Clergy, I said, were two great Reasons. For,

1st. As to the Doctrine, I was one Morning at the five o'Clock Communion, where we had Prayers, and a short exhortatory Sermon, before we communicated, in *Audon's* Worship-House.

The Parson took his Text where we read, *Joy shall be over one Sinner that repenteth, more than over ninety and nine just Persons, which need no Repentance*, Luke xv. 7. He enlarged pretty much concerning the Sinner, and called him *notable*, inasmuch as he was gone out so far, that his Return was greatly questioned, therefore noted.

Then said he, it is expected that I should say something to those ninety and nine just Persons mentioned in my Text: We must not say, they were clear from Sin; but,
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adds he, our Doctors say they were not Sinners to that Degree that he was who ran out, and there dropt it.

Now, said I, I believe some of you were there, and may remember it as well as I. And to prove this Doctrine unsound, I ask you, Doth not Sin need Repentance, be it never so small?

No doubt, they replied, the least of Sins needs Repentance.

But, said I, according to his Doctrine, the ninety and nine were not clear from Sin, yet the Text says they were *just Persons which need no Repentance*. Now, judge ye whether it be sound Doctrine or not.

Is that all you have to say to the Doctrine? said they.

No, I replied, I heard Mr. Poultny, (one for whom I have a great Esteem) in *Bride's* Worship-House, say thus in his Sermon, *We are not for Infallibility, as the Papists are, (naming them) neither are we for immediate Revelation as others, (naming none) but if we earnestly and sincerely pray to the Father, he will give us the Gift of his Holy Spirit.*

That is good Doctrine said they.

It is crooked, said I, for according to his Discourse, upon sincere Prayer the Lord will give us the Gift of his Holy Spirit, which is Scripture-Phrase also. Observe here, that by Prayer we may have a Gift of the Spirit of God. Now I ask you, whether

ther the Spirit of God knows the Mind of God?

No doubt, said they, but it doth.

Then, said I, if by Prayer (as above) we get a Gift of the Spirit: As far as God is pleased to make known his Mind by this Gift to us, so far is it immediate Revelation; And so far therefore is *Poultny's* Doctrine crooked.

2dly, As to the Pride of the Clergy, I have been at Worship, said I, and have seen a Minister preaching with his Wig powdered and frizzled; and yet in his Sermon exhorted strenuously to Humility, saying, If we intend to build a high Superstructure, we must lay a sure and low Foundation, which I take to be deep Humility. And when he had done his Discourse, he came down, and took either a Wife, a Sister, or some such Person by the Hand, who seemed not well to know whether she flew or walked on the Ground, with Pride.

Now I, a poor Traveller, am endeavouring to walk in this humble Path he directed to, but alas! I cannot find the Print of my Teacher's Foot in it: Therefore, how can I believe such a Guide, who directs to Peace in a Path wherein he himself doth not make one Step? These Things are great Lets to the well-minded.

After this we had some further Discourse and I directed them to the inward and Spiritual

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ritual Part, adding some Expressions out of the 55th Chap. of *Isaiab*, which I spake with Fervour and Tenderness, in that Love which drew me to them, insomuch that they were greatly affected with it, and said, *We would be glad of more of your Company.*

Before I left them, I begged of them to be faithful to what they knew; for, said I, when in a Journey we come to a Hill, we cannot see the other Side until we ascend to the Top. Then, parting in Love, I bade them farewell, and returned Home well-satisfied in that Visit to them, which was my last.

After this I kept close to Meetings, and in a little Time it pleased Providence to put in his Holy-Hand, as at the Key-hole of the Lock, and I may say, my Bowels were moved in great Love to my Beloved, who opened a Spring of Love, baptizing me down into it, and caused the Powers of the Earth to tremble; I being then in a Meeting, a great Shaking seized me, insomuch that poor I was scarcely able to stand or go when the Meeting broke up. This was the first Touch that I met with from the Hand of a merciful Creator, that gave me a sensible Knowledge of the Reason why God's People are called *Quakers*; and I hope I shall retain the Memory of it as long as I have a Being on the Earth.

My Love was then grown very great towards God's People, and to all Mankind
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universally, which encreased my Desire of going to Meetings more than before.

Once while I was preparing to go to the Meeting, some People came to the Shop, and detained me too long. I was not willing to go late into the Meeting, but leaving my Business, I went into the Fields, and sat down alone, where the Heavenly Dew distilled upon me, melting me down into Tears of Joy and Thankfulness to him who is worthy to be bowed unto and worshipped forever.

Some time after, I went into Connaught to see my Parents, and, on the first Day of the Week, (the Place of Worship being some Miles distant from them) my Father staid at home on my Account; so he and I sat down together in a Room, and the Bible being by me, I took it up and read therein. In reading I felt a Weight descend upon me; then shutting the Book I laid it down, and the Lord's Power caused me to tremble and throb, whilst the Tears ran down amain; in which Condition I continued a considerable Time. I was glad of that Visitation, both on Account of my Father, and for my own Refreshment.

My Father looked at me with Admiration, and shortly my Mother coming in, he said to her, *Johnny* took the Bible and read a little in it, and then shutting it, laid it down, and fell a weeping and sobbing so, that I never saw the like. Cur

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Our Meeting then was one more, for my Mother sat down with us. And the Lord opened my Mouth, and I said, You are my Parents, you can remember my Birth, you had a tender Care in educating me, for which I am in Duty bound to be thankful to you. And now I thank the Almighty for laying his Hand upon your Child this Morning, melting me into Tears before my Father: This is what we read of in the Writing of the Prophet, in the Word of the Lord, *Behold I will work a Work in your Days, which you will not believe, though it be told you.* Hab. i. 5. This is that which raised the *Quakers* to be a People; this is that which preserves them a People, and unites them together in the Bond of Love; were it not for the Power of God's melting Love in their Souls they could not be able to remain a People; for this bears up their Heads in all their Sufferings, and comforts them in all their Afflictions; with more to the like Effect. My Parents were attentive, and my Father said, *Johny*, I wish thou wast to stay with us.

The same Morning, before that my Father, Mother and I had this Meeting together, a Popish Priest came in and sat down, and after some Time he said, You deny Baptism; *meaning the Quakers.*

They do not, said I.

Then said my Mother, Do they not *Johny*?

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Indeed, Mother, said I, they do not.

But, said the Priest, Yes they do.

They allow one Baptism necessary to Salvation, out of which none can be saved, said I, Dost thou allow that one Baptism?

Yes, said he, *One Lord, one Faith, one Baptism.*

Then, said I, thou dost allow one Baptism really necessary to Salvation, and no more.

Yes, said he.

Take Notice all of you, said I, by and by he will have two Baptisms. We read of two Baptisms, the one *John's*, with Water; the other *Christ's*, with the Holy Ghost and with Fire: Take thy Choice.

Ambo, said he.

I told you he would be for two, and so he is, said I, for I understand that Word; it signifies Both. My Father smiled.

Then, said I to the Priest, These poor Servants take thee to be as a little God; speak in *Irish* or in *English*, that they may understand us. Then he said in *Latin*, *Except a Man be born of Water, and of the Spirit, &c.* There is Water, said he.

Is Christ the Fountain of living Water or not? said I.

Yes, said he.

There's Water, said I, Water to wash the Filth out of the Heart; take that Water for the Water in the Text. He was silenced.

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lenced as to that, but asked me a very impertinent Question; saying, Which is the Father or the Son oldest?

That is not pertinent to what we were upon, and I have not Freedom to answer thee, said I.

It is, said he, because you cannot.

If thou must have an Answer, said I, take it from the Evangelist *John*, in the first five Verses of the 1st. Chapter, and if that will not solve thy Question, blame the Evangelist. He said no more about it, but grew angry, and getting up took leave of my Father and Mother, saying, I will not bid the *Quaker* good b'ye, and so away he went.

My Father used at Meals to say Grace (as they call it) both before and after Meat. Once before Meat, whilst my Father was craving a Blessing, as usual, I sat still and retired in Mind. When he had done, *Johnny*, said he, Don't your People say Grace when they go to Meat.

Now this Question arose from my sitting still with my Hat on.

When we go to Meals we sit still a while under a Sense of God's Mercies before we eat, said I, and he, who knows the Heart and Mind, accepts the Sincerity of such more than the Repetition of any Form of Words made ready to our Hand.

If it be so, said he, I am very well satisfied, for God knows the Heart.

A SERIOUS
A D D R E S S
 TO THE
P E O P L E
 OF THE
 Church of *E N G L A N D*, &c.

THE Charge and common Argument which most (if not all) other Societies bring against the People in Description called *Quakers* is, that they deny the principal Means by which Salvation is attained, *viz.* Baptism and the Communion of Saints.

Now I shall speak my own Experience in this Matter, though but a poor weak Worm, yet through Mercy a Partaker in Measure of both these Ordinances; and I dare venture to say in Behalf of these honest People, that they believe both these are necessary to Salvation.

We read of two Baptisms in the Holy Scriptures, *viz.* *John's* and *Christ's*; the one to continue for a Time, the other to remain

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remain a standing Ordinance in the Church of Christ.

I have Charity for you who are pleading for Water-Baptism to be a standing Ordinance in the Church of Christ for ever, knowing many of you to be well-meaning People, according to your Knowledge. The Day hath been, when I was upon that barren Mountain as well as you, confessing daily my miserable State and Condition, erring and straying from the Way of the Lord like a lost Sheep, among others, following the Devices and Desires of our own wicked Hearts, doing those Things we ought not to do, and leaving undone the Things we ought to have done, &c. But inasmuch as it hath pleased Almighty God, since that Time, to manifest his Gift, Grace or Spirit in my *Heart*, to the Destroying of Sin gradually in my mortal Body thro' his Power, you have been often presented closely to my View.

Now, my friendly Neighbours, who are living in the Belief of this or the other Shadow, and are catechizing and training up your Children therein, let me entreat you seriously to weigh the Vows made at the Time of Sprinkling, for there is more in *those Vows* than many seem to be aware of. I would have all to lay these Things to Heart, and consider that there is no less at stake than their precious Souls.

Oh! see if those Vows be performed, or not. If performing, I heartily wish the Growth and Prosperity thereof in all; but if not performing, it is high Time to enter upon Repentance without mispending more Time. And let me tell you, the great God will not be mocked by any of us; *For whatsoever a Man soweth, that shall he also reap. For he that soweth to his Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap Life everlasting.* * See then that you “ forsake the Devil and ALL his Works, the Poms “ and Vanities of this wicked World, with “ ALL the sinful Lusts of the Flesh.” This is one of the three Things vowed or promised in the Name of the Person sprinkled or baptized.

Now the Generality of Professors are ready to reflect on the *Quakers*, for saying, that through the Assistance of God’s Holy Spirit (“ a Measure or Manifestation where- “ of is given to every Man to profit with- “ all” †) they can live a perfect and an upright Life, holy in the Sight of God. To such I answer, that I know none that plead for a Pitch of Perfection attainable beyond what is included in the Things here promised,

The second Thing promised is ‘ to believe all the Articles of the Christian Faith.’

* Gal. vi. 7, 8.

† 1 Cor. xii. 7.

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As to this Vow, I would have all that enter upon making this, or any other Vow whatsoever, to come first to the " true Faith, that works by Love, that purifies the Heart, and justifies the Faithful, which is also a Shield, gives Victory over Sin, and quenches all the fiery Darts of the Wicked," * and when come hither, they can determine what is necessary concerning the Articles of the Christian Faith, and keep all the Vows they make unviolated, by this pure Faith that was *once delivered to the Saints*. And the earnest Breathing and Desires of the Faithful to the Lord are, that all the Inhabitants of the Earth may come to witness him whom God hath sent to sit as a Purifier in their Souls, to purge them, and present them to Himself as a pure Virgin without Spot or Wrinkle, or any such Thing.

The third Thing vowed, is to " keep God's Holy Will and Commandments, and walk in the same all the Days of thy Life;" which for Holiness in the Sight of God is nothing short of the first.

Now Friends, let me prevail with you to observe one Word mentioned in these Vows, that is the Word ALL; this leaves no Reserve for the Flesh to fulfil the Lusts thereof: For, observe, " ALL the Devil's Works,

* Acts xv. 9.

Rom. vi. 1.

Eph. vi. 16.

1 John v. 4.

" ALL

“ ALL Poms and Vanities of this wicked
 “ World, ALL sinful Desires of the Flesh,
 “ to keep God’s Holy Will and Command-
 “ ments, and walk in the same ALL the
 “ Days of your Lives.” Those Promises,
 I say, leave no room for such fleshly Liberty,
 or Recreation, so called, at which I
 have been troubled, (whilst of your Society)
 and also admired that such as made those
 Vows would take the Liberty to spend their
 precious Time in; as Gaming and Drinking
 to Excess; not to mention the wicked and
 * filthy Actions that such Things lead into,
 yet at Times the Lord doth plead with
 them, by his Spirit of Judgment, in the Se-
 cret of their Souls, and beget Sorrow for
 Sin in them; but they not joyning with the
 Reproofs of Instruction, which is the Way
 of † Life, the Enemy and their vain Com-
 panions, Satan’s Instruments, lead them Cap-
 tive at his Will and Pleasure into the same
 Excess of Riot again. §

Whoever thou art that knowest thy self
 under this Obligation to the great God, (for
 my Part, I know none of the whole Mass of
 Mankind but what are obliged to pay and
 perform all their Vows unto the Lord) my
 Desire is that thou wouldst consider thy
 Ways and be wise, and let the Strefs of thy
 Vows come in thy View; for it bars against

* Isa. iv. 4.

† Prov. vi. 23.

§ 1 Pet. iv. 4.

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all Gaming and Lightness, with all fleshly Recreation, and Sin and Iniquity of what kind soever. And when the Lord is pleased to touch thy Heart with the Finger of his Love, and beget Sorrow in thy inward Parts for acting contrary to his righteous Law, Oh! I say, when he thus touches; this is God's Gift, the * Light of Christ, joyn with it and follow it; and as thou art given up to the Leadings of it, thou wilt know a Victory thereby, first over one Sin, and then over another, until thou witness a † Death unto Sin, and a new Birth unto Righteousness, which is the inward and spiritual Grace, whereof the Baptism with Water is but the outward and visible Sign. So, I would have all, since the Substance of all Shadows, to wit Christ, is come, to forsake the Shadows, Signs and Figures, and to embrace the Substance which was shadowed out by them; for, (Holy Praises be to the Lord for ever) the Day is risen, the Substance come, and the Shadows of the Night are fled away in a great Measure. And there is a Remnant that can sit down every one in their Heavenly Places in Christ, witnessing *Jacob's Fire*, and *Joseph's Flame*, burning and destroying *Esau's Mountain of Sin* in their Hearts. And then they can say to their Deliverer, with holy Praises in their Mouths, that the

* Eph. v. 13.

† Rom. vii. 13.

stronger Man armed, which kept the House, and had been at Peace, is now, by the stronger Man, bound, cast out, and all his Goods spoiled and cast out with him. They can also set their Seals to the Fulfilling of Christ Jesus's Promise, which is, *I will not leave you comfortless, but I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth which the World cannot receive**; when he comes he will guide us into all Truth†, and consequently out of all that is contrary to Truth. This is a peaceable Habitation and sure Dwelling-place‡, to be thus baptized into Christ, the Fountain of Living Waters, and Well-spring of Consolation, the Head of all his that are thus baptiz'd. And these are true Members of Christ, Children of God, and Heirs of the Kingdom of Heaven in reality, not in Name only, and can with Joy draw Water out of the Well of Salvation‡, (*viz.* Christ) wherein they have been baptized.

The Question following is, *Dost thou not think that thou art bound to believe and to do as they* (meaning the Sureties) *have promised for thee?*

Answer. ' Yes, verily, and by God's Help
' so I will, and I heartily thank our Heavenly
' Father that he hath called me to this State

* John xiv. 16, 17, 18. † xvi. 13. § Isa. xxxii. 18. ‡ xii. 3.
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† Phil. iv.

of Salvation, thro' Jesus Christ our Saviour, and I pray God to give me his Grace, that I may continue in the same unto my Life's End.

Here thou confirmest the Engagements, promising by God's Help, that thou wilt perform the Vows made in thy Name, and here thou prayest to God to give thee his Grace, by which thou dost acknowledge, thou canst believe and perform what thy Sureties have promised for thee. Now the *Quakers* are ridiculed for saying, (though not without sufficient Proofs of Scripture) that through the Help of God's Holy Spirit assisting them, they may † do that which will find Acceptance in his Sight: And this a Remnant doth evidently know and witness, which causes their Souls to yearn towards their Fellow Mortals, that they should come to joyn with the Grace, Gift or Spirit of the Lord, in the Secret of their Hearts, for there it is that the Lord doth plead with the Children of Men, and there they must answer him, or else quench his Holy Spirit, which (if obeyed) would § seal them to the Day of Redemption. Oh! Man, this is the * Light or Witness of God that he hath placed in thy Heart to lead thee out of all Transgression, and enable thee to perform thy Vows; be sure to make this thy Friend, and be at Peace with this pure Witness, or else it will be more than

† *Phil. iv. 13.* *Heb. xiii. 20, 21.* § *Eph. iv. 30.* * *Isaiah lx. 19.*

ten thousand Witnesses against thee one Day; then poor Man, Woe will be thy Portion, and that for ever.

After the Rehearsal of thy Belief, the next Question is,

What dost thou chiefly learn in these Articles of thy Belief?

Ans^w. First, *I learn to believe in God the Father, who made me and all the World.*

Secondly, *In God the Son, who hath redeemed me and all Mankind.*

Thirdly, *In God the Holy Ghost, who sanctifieth me and all the elect People of God.*

Observe weightily what is here said, that thou learnest these three Particulars. The Lesson is good, learn it daily, and shew it forth in thy Life and Conversation. First, *To believe in God the Father, who made thee and all the World.* It is true, the Omnipotent God did make thee and all the World; but [mark,] he made Man for a Purpose of his own Glory, not to live to serve himself, but his Maker, and to obey him in all Things.

Secondly, *To believe in God the Son, who hath redeemed thee and all Mankind.* Thou say'st he hath redeemed thee. Oh! Friend, I wish it were so indeed and in Truth, it would be Cause of great Joy to all God's faithful People, if all those who confess and

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allow these Sentences in their Church-Catechism could say, I know that my Redeemer liveth, for he hath redeemed me from my vain Conversation. This would be an Heavenly State. Oh, press after it, I entreat you all.

Thirdly, *In God the Holy Ghost, who sanctifieth me, and all the elect People of God.* Here thou dost confess and declare, that thou dost believe that the Holy Ghost is the Sanctifier of thee and all God's People.

It is certainly true, there is none can be sanctified but by God's Holy Spirit. And let me earnestly entreat all that are thus confessing, to turn in to the Holy Gift or sanctifying Spirit of God, in the inward of their Souls, that they may witness the Word of God to sanctify them, according to our Saviour's Prayer to his Father for his Followers, saying, * *Sanctify them through thy Truth: Thy Word is Truth.* Here is the Sanctifier of all God's People,† and they that are sanctified by him are all of one with him. And let me tell all, both Catechiser and Catechised, that without this sanctifying Power, all your Ceremonies, Sprinklings and Dippings in outward Water, with all their Singing, Praying, Eating of Bread and Drinking of Wine, will profit them nothing at all; but if they come to witness this Holy Spirit to

* John xvii. 17.

† Heb. ii. 11.

sanctify and cleanse their Souls, I hope there are none but will allow, that this is sufficient without the Assistance of any transitory and perishing Element, Type or Shadow, Christ the Antitype being now come.

Next follows the Rehearsal of the Commandments delivered unto Moses on Mount Sinai, in Tables of Stone. And,

After the Rehearsal of the Commandments follow these Questions.

Question 1st. *What dost thou learn by these Commandments?*

Ans. *I learn two Things, my Duty towards God, and my Duty towards my Neighbour.*

As touching this, pray consider thy Lesson weightily. Thou say'st thou dost learn, which implies more than saying thou oughtest to learn. Mark well, I say, this Lesson, *Thy Duty towards God and thy Neighbour*, and discharge thy self in God's Presence as thou oughtest.

Q. 2d. *What is thy Duty towards God?*

Ans. *My Duty towards God, is to believe in him, to fear him, and to love him with ALL my Heart, with ALL my Mind, with ALL my Soul, and with ALL my Strength; to worship him, to give him Thanks, to put my*

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WHOLE Trust in him, to call upon him, to honour his Holy Name and his Word, and to serve him TRULY ALL the Days of my Life.

These are acknowledged, by such as are catechised, to be their Duties to their Creator; and it is very well said. The Groans of God's People are, that their Duty should be well performed for the Good and Welfare of their immortal Souls.

Observe here, as in the foregoing Vows, there is no Room, no Time, nor Dwelling left for any of the Suggestions of the Soul's Adversary, where *ALL the Heart, ALL the Mind, ALL the Soul, ALL the Strength* are devoted to serve God *TRULY ALL the Days of their Lives, and to put their WHOLE Trust in him.* A blessed State indeed, if really attained; and for Perfection, I know of no People in any Age of the World that have arrived to a higher Pitch thereof than what is here confessed to be our Duty; nay, not *Noah*, nor even *Enoch*, who walked with God, could know a greater Degree of Purity.

Now to enable you to do those Things, because of your own Inability, you must come to him whom God hath sent (to wit, the Son of his Love) to be a Captain to lead all his ransomed and redeemed out of all the Territories of spiritual *Sodom* and *Egypt*,*

* Rev. xi. 8.

where the Lord of Life was crucified. For God hath sent his Son a Light into the World that the World through him might be saved †; and in his universal Love to Mankind, hath placed in the Hearts and Souls of all Men, without Distinction, a Measure or Manifestation of this true Light, that lighteth every Man that cometh into the World ‡, to lead him through this Vale of Tears unto himself: This is the new Covenant writ in the Heart, which the Prophet prophesied of in the Vision of the Lord, saying, *Behold the Days come, saith the Lord, that I will make a new Covenant with the House of Israel and with the House of Judah, not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand to bring them out of the Land of Egypt, (which my Covenant they brake,) but this shall be the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts; I will be their God, and they shall be my People. And they shall no more teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their Iniquity, and I will remember their Sin no more. †* Here is a lively Pro-

† John iii. 17.

‡ John i. 9.

† Jer. xxxi. 31, 32, &c.

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* Isa. xi.
‡ Rom. viii.

phcey of this Holy one of *Israel*, the * Ensign that the Nations are to flow unto, one on whom Help is laid, being mighty to save †, and able to deliver all them that come to his Father through him.

Now when poor needy Souls, through the Sense of their Want, do sigh and groan to be delivered, they shall not be forgotten; ‡ but the Lord will § arise for the Help of such, and reveal his Law in them, and manifest his Will unto them, and then as they are brought into Obedience to this Law of the Spirit of Life in Christ, they will witness a Freedom from the Law of Sin and Death. † So then they will know their Duty to God, and likewise to their Neighbour, witnessing this Divine Law to be their Instructor; and then they have the Law in themselves, that they cannot harm their Neighbour any more than they would themselves, but do to all Men as they would they should do to them. Come away then to Christ, who is the End of the Law for Righteousness to every one that believeth, and will fulfil all Righteousness in them who walk not after the Flesh but after the Spirit || This Law doth lie near thee, in thy Heart and Mouth **, and will teach thee to be wise unto Salvation, rendering to every one their

* *Isa. xl. 10, 12.* † *Isa. l. 1.* § *Psal. ix. 12.* § *xii. 5.*
 § *Rom. viii. 2.* || *Rom. viii. 3, 4.* ** *x. 8.* *Dent. xxx. 14.*

*Due, *Tribute to whom Tribute, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour is due.* It will likewise teach thee to keep thy Body temperate, to be sober and chaste, not covetous, but labouring honestly in God's Creation while he gives thee Health and Strength; and if so, thou art set free from Sin by the Law of the Spirit of Life. Oh! is not this, the Substance, worthy to be waited for. Oh! come and prove these Things, they are evident Truths and attainable; Holy Praises be ascribed to the Giver of every good and perfect Gift. There are Thousands of Witnesses whom he, thro' his own Power, hath raised to testify the Truth of these Things in this Glorious Gospel-Day that has dawned, in which the Son of Righteousness is risen to a great Height in these Northern Islands, the Glory whereof, I firmly believe, will never be eclipsed any more for ever.

Afterwards, the Catechiser saith,

My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer; Let me hear therefore if thou canst say the Lord's Prayer?

* Rom. xiii. 7.

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Ans^w. **O**UR Father, which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, As we forgive them that trespass against us. And lead us not into Temptation ; But deliver us from Evil. Amen.

Now I firmly believe the Truth of the foregoing Sentences, knowing, (thro' Mercy) that the best of Men living are not able of themselves, to perform the least Duty to the Lord without this Gift, this Holy Grace. † So tender Neighbours, mind this ; for my Desire to the Lord is, that the Catechiser may question from this Gift, and the Catechized may hear and practise through the Ability of this Holy Grace of God that brings Salvation, teaching us, | (according to the Apostle's Doctrine,) that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World ; looking for that blessed Hope, and the glorious Appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People zealous of good Works *, which, those that witness, have a Right to say, Our Father, which art in

* Matt. ii. 12, 13, 14.

† John xv. 5. 2 Cor. xii. 9.

*Heaven, hallowed be thy Name, for they have known his Name to be as a strong Tower of Defence to them, to shield them against the Assaults of the Enemy; and they can sensibly say, Thy Kingdom come, thy Will be done in Earth as it is in Heaven; and in this Name and Power are enabled to do his Will, witnessing the King to sway his Scepter † of Righteousness in their Hearts, and his * Kingdom to be come in Measure, which consisteth not in Meat and Drink, but in Righteousness, Peace and Joy in the Holy Ghost.*

They can also pray for their daily Bread, the true * Bread that cometh down from Heaven; for, said our blessed Lord, *The Bread of God is he which cometh down from Heaven, and giveth Life unto the World;* and he is revealing these Mysteries of his Kingdom unto Babes and Sucklings, who wait on him in pure Silence of all Flesh and fleshly Cogitations, until he is pleased in tender Mercy to draw forth the Breast of his Consolation, to comfort and refresh them with the Dainties of his House, the substantial Food which nourishes the Soul, viz. the Bread of Life and the Wine of the Kingdom, and in the Enjoyment of this Divine Refreshment, these redeemed ones can offer up Sacrifices of pure Holy Praises and Thanksgivings to the God

† Heb. i. 8. * Luke xviii. 27. Rom. xiv. 17. S. John vi. 33.
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of all their Comforts, for refreshing their poor Souls. So, dear Neighbours, these are the Prayers and Praises that will find Acceptance with God, which are put up to him in his own Time, not in Man's Will and Pleasure, but in God's Gift and Power. These are also taught by Christ to forgive their Debtors as they desire to be forgiven, and pray for their Enemies, Persecutors and Slanderers. He will also lead us out of Temptation and deliver us from Evil. Here we shall pray, praise, sing, preach, or whatsoever else we do, with the Spirit, and with Understanding also, to the Glory of God *, who worketh all our Works in us and for us of his own good Pleasure †. Here is (or ought to be) the Informer of us all, by whom if we be counselled and informed, we shall know what to desire of God in all our Prayers and Supplications which are put up unto him in the Holy Spirit of his Son our Lord and Saviour Jesus Christ.

Next, concerning the Ordinances.

As for the Word SACRAMENT, I don't remember to have read it in the Scriptures of Truth. You say there are two only, as generally necessary to Salvation, that is, Baptism and the Lord's Supper. I acknowledge both these Ordinances. Since then both you and I own these, the Question is, wherein do we differ?

* 1 Cor. x. 31.

† Phil. ii. 13.

I answer, the Difference is this, I would not have you stick in the outward visible Signs, but come and enjoy inward and spiritual Grace. Your own Confession in the Catechism is what I press upon all to experience; for, you call those the outward and visible Signs of an inward and spiritual Grace; this is what I call on you to come and witness, the substantial Part of Baptism, which is a Death unto Sin and a new Birth unto Righteousness. Know your selves to be baptized with the Baptism the Apostle was baptized withal. *How shall we (saith he) that are dead to Sin, live any longer therein?* Here was a Death to Sin; and was this Death to Sin the Effect of outward Water? No such Matter, he sheweth it in Verse 3. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death. Therefore we are buried with him into Death; that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life**. Here you have the substantial Cause which doth effect a Death unto Sin, and enables to walk in Newness of Life.

Touching this Point, I shall say a few Words concerning my self in particular.

My Parents being well-meaning, and, in their Way of Worship somewhat zealous,

* Rom. vi. 3, 4.

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they would have all the Ceremonies prescribed by the Church which they were Members of to be used on their Children. Pursuant thereto, they caused me to be sprinkled in my Infancy, and educated me in the Persuasion they were of (*viz.* that of the Church of *England*, so called.) When I was grown up to riper Years, they also took me to the Bishop to be confirm'd, lest I should be wanting (on their Part) in being a thorough Member of Christ. I was likewise often catechized by the Priest in my Minority, and have made these Vows and Confessions many a Time; but alas! to my great Grief I may say, when I came to Years of Understanding I found, though I had been sprinkled, confirmed, and frequently catechized, that they did me no good at all; for, in all my Answers to the Priest, I saw plainly that I was telling Lies in the Presence of the Lord; notwithstanding those outward and visible Signs, I was no Member of Christ, no Child of God, nor an Inheritor of the Kindom of Heaven. I had no Right to call God Father, *because I was not born of him*, for I was in Sin and Iniquity: But they that are *born of God* sin not, *having the Holy Seed remaining in them*. I could not call Jesus Christ my Redeemer, nor the Holy Ghost my Sanctifier; because I was in

vain Conversation, setting my self at a Distance from the Lord, by reason of Sin and wicked Works, though I detested any Immorality, for which the Law of the Nation could lay hold of me, and that not only for fear of the Law, but for Conscience sake, yet still I was under the Banner of the Enemy, fighting against the * Lord and his anointed in my own Soul, in Pride and Vanity, to a high Degree, yielding my Members as Servants to obey the Law of Sin and Death: This was my wretched and miserable Condition, until the Lord, in tender Love, was pleased to convince my Understanding thro' the Doctrine of his People, in Scorn called *Quakers*, after having been confessing my distressed State, as a miserable Offender among the rest, and that daily, and partaking of the outward Bread and Wine from Time to Time, for the Space of above sixteen Years, still confessing the same miserable State, and that truly too, for I could not find any Power in those Rites and Ceremonies to lead me out of that my degenerate Condition, until I was directed to God's Gift in my own Soul, the † Anointing from the Holy One, which would teach me all Things, and is Truth, and is no Lie; and upon Proof the Lord was pleased in Measure to give me some Glimmerings of his Love to Mankind,

* *Psalm*, ii. 2.† *John* ii. 27.

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* *Jer.* xv.

(which I enjoy'd in pure Silence) engaging me more and more to be inward with him. So that I was about 38 Years old before I entered into this Holy Warfare, to make War in Righteousness against all my Soul's Enemies, at which Time I did witness something of the Baptism of Christ, with the Holy Ghost and with Fire; for I could feel the Word of God, as a * Hammer, breaking my Heart, which before was very obdurate: I felt the same Holy Word as a Fire burning up Sin, and destroying the Mountain of Iniquity gradually in me, being by this Holy Teacher made sensible, that nothing but Sin separates the Soul from the Enjoyment of the Lord, and that our † Iniquities are what cause him to hide his Face from us. Of these Things was I, poor Worm, in great and unspeakable Mercy, made an Experiencer; everlasting Honour, Praise, Dominion and Majesty be ascribed from my Soul to the God of all Mercies and Consolations, both now, henceforth and for evermore. *Amen, Amen.*

Here, tender Neighbours, I have in brief shewed you somewhat of the Lord's Dealings with my poor Soul in this glorious Gospel-Day, wherein the § Love of God is shed abroad in our Hearts by the Holy Ghost which is given unto us. And this pure

* *Jn. xiii. 29.*† *Isa. lix. 2.*§ *Rom. v. 5.*

Love in our Hearts causeth us to entreat our Neighbours and Relations to come and prove these Things, that they may * *seek the Lord while he may be found, and call upon him while he is near. Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts, and turn unto the Lord, and he will have Mercy, and to our God, and he will abundantly pardon.* Oh ! let these Heavenly Promises prevail upon you, for they are all *yea and amen* in Christ, the blessed Fountain from whence all our consolating Streams do issue. This Fountain, I would direct all unto, which the *Jews* forsook, as the Prophet of the Lord declared in the Vision of the Almighty, calling the Heavens to be astonished at it, saying, † *My People hath committed two Evils, they have forsaken me, the Fountain of Living Waters, and hewed them out Cisterns, broken Cisterns, that can hold no Water.* Ah ! let me prevail with you to forsake the broken and empty Cisterns of your own hewing, and come to this Fountain that is ever full, and cannot be drained dry. This § Fountain was open to the House of David, and to the Inhabitants of Jerusalem, to cleanse from Sin and uncleanness. Come, here is the ancient Fountain, that the Righteous in all Generations since the Foundation of the World were baptized

* *Isa. lv. 6, 7.*† *Jer. ii. 13.*§ *Zach. xiii. 1.*

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into. Here is Antiquity for you who plead for Antiquity ; if you be not baptized here-in your Antiquity will profit you nothing at all. This is also the new and living Fountain for all succeeding Generations to be washed and made clean in, and is the same Yesterday, this Day, and for ever. Now here is the Difference between the Outward and the Inward, the Husk and the Kernel, the Shadow and the Substance, Oh ! that the Lord may be pleased to open the Eyes of the Understanding of the People, both high and low, that they might discern what they are doing, and lament over him whom they have pierced, and * mourn over the Holy One, who is crucified in their Hearts by reason of Sin and wicked Works. If the Nations were thus baptized into this Fountain that I have been directing unto, Oh ! what a lovely People there would be, God's Presence filling every Heart, and they all performing his Holy Will.

To come into *the Saints Communion*, is, to be a Communicant with them at the same Table where the Saints do feed : Now the Saints feed upon Food the World knows not of. It is the inward and spiritual Grace still I must direct People unto, which is the Flesh and Blood of Christ, as he himself said unto his Disciples, when in the Body

Zach. xii. 10.

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prepared of the Father for him, saying, *Except you eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you. Whoſo eateth my Fleſh, and drinketh my Blood hath eternal Life; and I will raiſe him up at the laſt Day.** Now weigh the Text in the Spirit of Meekneſs and Fear of the Lord. Obſerve, many of his Diſciples, when they heard this, called it a hard Saying, and could not bear it, but were offended; which when Chriſt perceived, he ſaid, *Are ye offended at this? or, Doth this offend you?* Then he opened the Inſide of the Saying unto them, thus, *It is the Spirit that quickeneth, the Fleſh profiteth nothing, the Words that I ſpeak unto you, they are Spirit, and they are Life.* Here Chriſt directs His unto the Spirit that quickeneth, and giveth Life to the Soul. The Diſciples were upon Externals, but their Maſter turneth them to Internals, to underſtand him in Spirit and in Life. This Quickener is the ſame as ever, and would have the Sons and Daughters of Men to let him into their Hearts, that they may ſup with him and he with them, ſaying, † *Behold, I ſtand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and will ſup with him, and he with me.* A bleſſed Gueſt indeed! Dear Friends, open to let him come into

* John vi. 48, 53, 63.

† Rev. iii. 20.

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your Hearts, hearken to his still, small Voice, and witness a Coming into Communion with the Father and with the Son; which if you do, you cannot be out of the Communion of God's sanctified ones; for you will be all of the Family and Household of one Father, who is liberal in all his Gifts, and hath given his Son, that through him all the Children of Men might have Life. * *He that bath the Son bath Life, and he that bath not the Son bath not Life.* * Now if through the Son you witness your Souls to live unto God, then you have the Son, and with the Son Life; but if you do not witness your Souls to live unto God, what good is in all your Eating and Drinking, and calling it the Ordinance of Christ, when your Souls are perishing in Barrenness, for want of the true Nourishment? Neither God, nor Christ his Son, ever ordained perishing Food for the immortal Soul, but would have all to come to the Heavenly Nourishment that the Lord is handing forth to his waiting ones, which is the Bread of Life, from the Father of Life, to the living Body of which Christ is the Head; and so likewise the new Wine of the Kingdom of God, fresh from the Vine of Life, running thro' all his Members or Branches; for as they abide in him the Vine, they are fresh, green

and fruitful, feeding upon the Dainties of his Father's House, as the Prophet of the Lord issued forth a Proclamation in the Word of Life, saying, * *Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price: Wherefore do ye spend your Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently, and eat ye that which is good, and let your Soul delight itself in Fatness.* Stay not behind, I entreat you all, come away to this Food that fattens the Soul, and makes it well-liking in the Sight of God, for the Spirit and the Bride say, come, and let him that heareth, say, come. And let him that is athirst come: And whosoever will, let him come and take the Water of Life freely.† Oh! the universal Love, and unspeakable Kindness of the great Almighty God to his poor Creatures. Who would not forsake all visible and perishing Objects to enjoy this Holy Communion? It will contrivail, and outbalance them all, and bring the Soul to a Heavenly Resting-place in Christ, and an Establishment in Righteousness, knowing its Bread to be sure, and its Water not to fail & eating of that spiritual Meat, ‡ and drinking of that same spiritual Rock that followed the Children of Israel, which Rock was Christ.

* Isa. lv. 1, 2. † Rev. xxii. 17. § Isa. xxxiii. 16. ‡ 1 Cor. x. 3, 4.

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Thus, Friends, according to the Ability that God hath been pleased to communicate to me, I have given you some few Hints of the saving Baptism, and wherein the Saints Communion stands, as believed and witnessed by the Faithful among the People called *Quakers*: And that which you confess, you ought to witness also. And in order that you may come to the Experience of them, turn in to God's Holy Gift in your Hearts, for there the Lord pleads, setting your Sins in order before you, condemning Sin in the Secret of your Hearts, and justifying in well-doing. For when thou committest any Sin, it will discover it to thee, and check thee for it in thy self, when no Man knoweth any thing to charge thee with; this is God's Holy Spirit, condemning his Enemy in thy Soul, and if thou joynest with this Holy Grace, it will bind him and cast him out. Oh! joyn with it, and deliver up thy darling Sin to thy Soul's Friend, that the Fire of God's Word may destroy it; and as thou comest to join with, and be led and guided by it, it will burn up all thy Soul's Enemies, it will beget a Flame of Zeal in thy Soul against Sin in thy self, and in others also; and when the Soul's Enemy doth present any Sin to the View of thy Mind, there is the * Law in thy Mind, which is Light, bring

* Proverbs vi. 23.

thy Sin to it, and let this Holy Flame burn it up.

Here is a sure *Teacher, that cannot be removed into a Corner; for thine Eyes shall see thy Teacher; and when thou turnest to the Right Hand or to the Left, thou shalt hear a Voice behind thee, saying, *This is the Way, walk in it.* Nay, in a Word, thou canst not go from this Holy † Witness, it will either be for thee, or against thee, in one Day. Oh! prove these Things, and work out your own Salvation with Fear and Trembling while God gives you Time, and is striving with you, by his Holy Spirit, lest he say to you, as he did to a People of old, *§ My Spirit shall not always strive with Man, for that he also is Flesh:* And if the Lord cease striving with us, wo to us for ever.

Let me entreat you to take these few Particulars into your Consideration; for, what I here urge is neither to gain Esteem, (for I deserve none) nor yet for a Shew: If it prove for the Advantage of Souls, to bring them nearer to the Lord's Gift in their own Hearts, I have my sole End.

I had something of this Kind in my Mind several Years ago, but did not proceed, thinking it might be esteemed Ostentation in me, and there I let it rest; but of late it coming fresh in my View again, I was made

* *Isaiah* : xx. 20, 21.

† *Mal.* iii. 5.

§ *Gen.* vi. 3.

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willing to impart it on this wise. So, tender Neighbours, all that I desire is this, that you may examine your selves impartially, and weigh the Matter seriously between God and your own Souls, that through God's Holy Gift, his only begotten Son, your Souls may be saved in the Day of Account, when we must all stand naked and bare before the Bar of his Divine Justice, there to receive our Sentence according to our Deeds, whether good or evil; for the Books will be opened, and we shall be judged out of them; and if we have not a Part in the first Resurrection, our Names will not be in the Lambs Book of * Life; and if our Names be not there, we shall without doubt *be cast into the Lake of Fire and Brimstone †, where the Worm never dieth, neither is the Fire quenched*, which is the second Death; but if we have a Part in the first Resurrection, the second Death will have no § Power over us; which that it may not, is the earnest Travail and Desire of my Soul for you and all Mankind: So farewell in the Lord.

28th of the 10th
Month, 1707.

John Jeffrys.

* Rev. xxi. 27.

† xx. 10.

§ xx. 6.

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